

Qu'Appelle Progress.

Vol. I, No 18

QU'APPELLE, ASSIN, FEB. 8, 1886.—SIX PAGES.

Price Five Cents

TENDERS WANTED.

SEALED TENDERS addressed to the Chairman of Wolsley Municipality and marked on envelope "Tenders for Bridge," will be received up till

Friday, Feb. 28th.

FOR

Building a Bridge on the Qu'Appelle River.

Near W. P. Oiler's farm. Plans and specifications can be seen at Huntley Campbell's, who will give any information required. Tenders to be opened on Saturday, 27th.

By Order,

HUNTLEY CAMPBELL,
ROBERT NIMMONS,
Bridge Committee.



TENDERS

Will be received up to noon

Wednesday, Feb. 10th,

For the supplying of the following quantities of good

SEED GRAIN AND POTATOES

To be delivered at the points hereunder mentioned; the grain in new seedling sacks, and the potatoes in gunny sacks.

The wheat to be either WHITE FIFE, GOLDEN DROOP, WHITE RUSSIAN, LOST NATION, or other early kind, and to be clear of extraneous matter. Sample of the grain, properly labelled, should accompany each tender.

Parties will be allowed to tender for any quantity, from fifty bushels up, to the required quantities. Tenders for delivery at Birdie, Moose Mountain and Riding Mountain to be sent to the Indian Agent, Birdie. Tenders for delivery at Touchwood Hills, to be sent to the Indian Agent at that point. The remaining tenders to be sent to the undersigned.

At the agency storehouse, Birdie, wheat, 150 bush.; barley, 80 bush.; oats, 70 bush.; peas, 10 bush.; potatoes, 40 bush.

At Hudson's Bay Co's Post, Fort Pelly, wheat, 50 bush.; barley, 40 bush.; oats, 160 bush.; potatoes, 400 bush.

At Farming agency, Moose Mountain, wheat, 150 bush.; barley, 140 bush.; oats, 30 bush.; potatoes, 150 bush.

At Hudson's Bay Co's Post, Riding Mountain, wheat, 30 bush.; barley, 40 bush.; oats, 30 bush.; potatoes, 50 bush.

At Indian Agency warehouse, Crooked Lakes, wheat, 100 bush.; barley, 100 bush.; potatoes, 425 bush.; peas, 20 bush.

At Fife Hills Indian Agency, wheat, 190 bush.; barley, 100 bush.; potatoes, 70 bush.; peas, 10 bush.

At Agency Storehouse, Mascooping's Reserve, wheat, 350 bush.; barley, 50 bush.; potatoes, 820 bush.; peas, 20 bush.; oats, 50 bush.

At Agency Storehouse, Touchwood Hills, potatoes, 520 bush.; oats, 200 bush.; peas, 50 bush.

At Storehouse Assiniboine Reserve near Indian Head, barley, 30 bush.; potatoes, 150 bush.; peas, 8 bush.

At Fort Qu'Appelle, Troy or Indian Head, in such storehouses as the place as is available, barley, 1,000 bush.; oats 300 bush.

Arrangements can be made with the Indian Agents, so that Indians will freight from Broadway Station to the Agency Warehouse, also from Indian Head or Wolsley to Indian Head Reserve. The lowest or any tender not necessarily accepted.

E. DEWDNEY,

Indian Commissioner.

Regina, January 28th, 1886.

PUBLIC NOTICE.

POPLAR GROVE SCHOOL.

ALL parties are hereby notified that the Assessor and committee have petitioned the Lieutenant-Governor for the erection of Poplar Grove School district within the following limits: having for its four corners, namely: N. W. Corner Sec. 31, Tp. 17, R. 11, N. E. Corner Sec. 36, Tp. 17, R. 11, S. W. Corner Sec. 6, Tp. 17, R. 11, S. E. Corner Sec. 1, Tp. 17, R. 11, comprising the whole of Tp. 17, R. 11 west 2nd Mer. and hereby call for a vote of the school electors within these limits to decide whether such petition shall be granted or not, to be given on Thursday, the 25th day of February, 1886 at the residence of D. H. McLean on west half Sec. 10, Tp. 17, R. 11.

Votes will be received from nine o'clock a.m. until four o'clock p.m.

The qualification of voters is expressed in the following oath, which persons desiring to vote must take, if required:

"You do solemnly swear that your name is (mention name given by the proposed voter) that you are the owner (tenant, or occupant) of (describe the land voted upon); that it is of the value of one hundred dollars (or, if a tenant, of the yearly value of twenty dollars); that it is situated within the limits of the proposed School District, that you are of the full age of twenty-one years; that you are not an alien or unfriended Indian; that you have not received any corrupt reward, and have no hope or expectation of receiving any such reward, for voting at this time and place."

Returning Officer, WILLIAM HALL,
Committee, JAMES HARGIN,
THOMAS DAVIS.

THE LIEUT.-GOVERNOR'S VISIT.

His Honor, Lieutenant-Governor Dewdney, came to Qu'Appelle on Tuesday night last by the train. He was accompanied by his private secretary Mr. Gordon and Peter Hourie, Indian interpreter. The party took rooms at the Queen's hotel, and on Wednesday the Governor visited Messrs. D. H. McMillan & Bro's large flour mill, St. John's College, THE PROGRESS office, and other institutions of our town. During the afternoon he received a large number of calls, and in the evening was entertained at a dinner at the Leland house by Major Short and the officers of B. Battery. His Honor came here to go north to Fort Qu'Appelle with the object of enquiring into the matter of certain persons who were settled on the Saskatchewan previous to the rebellion, and who left their homes and their all at that time and came to live among their friends north of Fort Qu'Appelle. Having lost their all they are destitute, and the Lieut.-Governor has been authorized to act at his discretion in all such cases, and afford whatever relief may be necessary under the circumstances. His Honor intended going north yesterday morning, but a telegram from Regina on Wednesday called him back to the capital on the same night. He came down again last night, and will go to the Fort this morning.

—On Monday the mill of Messrs. D. H. McMillan & Bro. commenced running, and started grinding, but owing to an over crowd of wheat and some adjusting that was required, they had to stop for a few days. As is always the case with so large an amount of complicated machinery newly placed together, little unforeseen difficulties will crop up to cause delay. The machinery in this mill is of the latest improved designs, and was obtained from the very best manufacturers. We have an important announcement from Messrs. McMillan & Bro. for next week.

ELLISBORO.

—Messrs. Black and Thomson were sworn in as J. P.s by the Lieut.-Governor during his recent visit to Wolsley. Mr. Thomson has also been appointed a notary public.

—One of the events of the season here was the marriage of Mr. John Dunn to Miss Cohn. Over one hundred guests assembled to welcome the happy pair on their homecoming.

—The Farmers' Club on the 23rd ult., discussed the following: "Resolved that the time has come when the prohibition against intoxicating liquors in the Northwest should be abolished." Mr. Rouse led the affirmative, and Mr. Black the negative. Mr. Nimmons in the chair. The chairman, upon hearing the arguments advanced, decided in favor of the negative, although he explained that his personal feelings were with the affirmative.

—Last summer the people of this part held a picnic to raise money for the purpose of buying an organ. The amount raised was insufficient for that purpose, so a public meeting was held last Saturday to decide what should be done with the money on hand. The meeting recommended the organ committee to hand it over to another committee for building a public stable. The organ committee decided to act on this recommendation. The stable which is very much needed will be erected at once. The committee who have charge of it are confident that if more money is required it can be raised without difficulty.

Correspondence.

(Our columns are open to all provided the subject matter is of public interest, and proper language is used, but in no case do we hold ourselves responsible for the opinions expressed by correspondents.)

TO THE EDITOR.—

SIR: I trust you will kindly allow me space in the columns of your valuable paper for a few remarks in reference to the minutes of the first meeting of the Council of South Qu'Appelle as given in your last issue. I notice that an explanation is given as to why the chairman voted against the motion of Wright and Ross for the fixing of councilors pay for the current year. My opinion is that he voted as he did because he was opposed to the motion, as he was also opposed to the motion of Thomson and Craig for the same purpose, and voted against it, though it could not effect his case differently from the original motion. In regard to such explanation I have to say, if it were necessary and proper they should be given, why not do so in regard to his vote in the latter case, as also an explanation of other members of the council in regard to their voting? It seems to me the electors will laugh at such an explanation, as the simple and natural conclusion is that when any member of the council votes against a motion he is opposed to it, and in this connection I wish especially to correct the minutes as given by you in regard to the motion of Davidson and Thomson, as I was emphatically opposed to it and voted against it, the vote not being given; and I deem it to be my duty to myself to adopt some measure by which the electors will be made acquainted with the fact as the platform on which I was elected was as set forth in my motion, and I do not wish it to be understood that I so early proved recalcitrant to what I have given as my line of action on that point. Hoping you will favor me,

I am yours &c.,
THOMAS WRIGHT.

TO THE EDITOR.—

SIR: Permit me space to rectify a rumor which is being spread by parties desirous of injuring my reputation, for reasons which may be easily inferred. The facts are as follows:

On Jan. 2nd last, I hauled a load of wheat to Messrs. McMillan & Bro's mill. I sold several loads previous to this time at 45 cents a bushel it being No. 1 frozen. Mr. McDonald looked at the wheat and offered 40 cents; I told him what I had been getting when Mr. Jones was called in, who also stated that the wheat was only worth 40 cents, as it was badly cleaned. This ended the conversation about the quality of the grain. Lewis Little, who has known me for the past three years assisted in the unloading, and in presence of Mr. McDonald we several times addressed each other personally. The weighing being done, Mr. McDonald, looking over his cheque book asked if my name was Goodwin. I said no, and in presence of Mr. Little gave my name. When about to write, he again asked my Christian name, and having finished handed me the cheque, which after scanning over the figures on the desk and comparing the amounts, I placed in my pocket without noticing anything wrong. On Monday, Jan. 4th, I sold another load to Mr. McDonald, who after examining the wheat, offered 45 cents a bushel. In the evening of same day I presented both cheques for payment. With the proceeds of the cheque dated Jan. 2nd, I intended paying Mr. Jos. Blair for house building. On presenting this cheque to the bank the mistake was first noticed. I then told Blair to wait until I got the mistake rectified. I found Mr. McDonald in the engine room, and after a little parley, in which he said

he "didn't see how he should make such a mistake," gave me a new cheque the proceeds of which I paid Blair. Mr. McDonald may have mistaken me for my brother, but when he made himself the hero of the tale told in the hall of the Queen's, by affirming the statement that I gave my name as Frank Goodwin, he uttered a direct falsehood, as the cheque itself was payable to Fred. Goodwin. Probably the would-be believers of the different tales imagine they have done me a great deal of harm, but I am happy to say that very few who have had business transactions with me give the story credence.

Yours truly,
FRED. WHITTINGHAM.

WOLSELEY.

—Tenders are asked by the municipality for the erection of a bridge over the Qu'Appelle river near Mr. Oiler's farm. See advertisement in another column.

—On Tuesday, the 16th inst., a grand ball and supper will be given by Messrs. Pritchard & Grant; dancing in the town hall, and supper at the Wolsley house. Every preparation is being made to ensure its being the event of the season.

Dr. W. L. Bain, of Wolsley, has been appointed a Coroner in and for the North West Territories, by His Honor the Lieutenant Governor. The Dr. also has the credit of being the first to register as a medical practitioner, under the ordinance just passed by the N. W. C., providing for such registration.

—A distressing accident occurred on Wednesday last, the 27th inst., resulting in the death of the infant child of Mr. R. E. Hall. Mr. and Mrs. Hall, having occasion to drive to Wolsley on the morning of that day wrapped up the child warmly and started, but finding the storm too severe, they turned back after proceeding a short distance. On reaching home, the mother's horror may be imagined when she found that the child, which was only about six weeks old, was dead—suffocated by the wraps which were intended to protect it from the cold.

COUNCIL MINUTES.

The first meeting of the 2nd council was held at the public hall, Wolsley, on Monday, 18th Jan.

The following, handed in their certificates of election and, having made and subscribed the declaration of qualification and office, took their seats at the board: Messrs. Huntley Campbell, Robert Nimmons, Robert E. Hall, Thomas Fleming, Joseph Marlin, Samuel Jolly, and James Crozier.

Joseph Marlin, was elected chairman. Mr. John Fleming was appointed auditor.

It was resolved to form the municipality into one district for purpose of assessment, and that one assessor only be appointed. The following committee was appointed to ascertain the terms on which the use of the public hall could be obtained for meetings of the council: Councillors Campbell, Nimmons.

The following were appointed a committee to enquire into and report on the proposed bridge over the Qu'Appelle river: Councillors Campbell, Nimmons, Crozier and Fleming.

The council having examined and enquired into, the sureties to the bonds of the several officers of the Corporation, the same were approved.

The council adjourned till Saturday, January 30, 1886.

The council met at Wolsley on Saturday, 30th ult., all present.

The committee on the use of the hall reported the use of the same could be obtained for one dollar per

diem including fuel and light, and fifty cents without fuel and light. Report adopted.

The report of the committee on the bridges over the Qu'Appelle river was received and adopted.

Moved by Councillors Hall and Fleming that the council adopt the location for the Oiler bridge, and that said bridge be built on road allowance recommended by committee, said bridge not to cost over \$1000. Carried.

The clerk was instructed to obtain the sanction of the Lieut.-Governor to the change in the location of this bridge, the proposed location being about a quarter of a mile to the east of the place previously decided on, and for which a grant of public money had been promised.

Moved by Crs. Jolly and Campbell, that the site of the second bridge at McLean's be located as recommended by the first committee.

Amendment that the site of the bridge known as McLean's be moved further east to Mr. Christie's farm, as it is altogether the best place for building the said bridge.

After considerable discussion the motion and amendment were by consent withdrawn, there being a question as to the feasibility of obtaining a right of way, to the bridge at the said sites, it being impossible to make roads on the road allowances on the faces of the Qu'Appelle valley and the consideration of the site of this bridge was postponed. Councillors Campbell and Nimmons were appointed to draw plans and specifications for the Oiler bridge and submit them to the council, and also invite tenders for the said work.

Moved by Councillors Fleming and Campbell that the collectors be notified to collect as far as possible all outstanding taxes, and to warn all persons that the extra percentage will be enforced against all taxes not paid within fourteen days, and that the collector be allowed five per cent on all taxes of residents so collected.—Carried.

James Bidon was appointed assessor, and John Fleming and James Black auditors.

A by-law for the raising of revenue by assessment was passed.

Moved by Councillors Hall and Fleming that a report of the proceedings of the council be sent to the Qu'Appelle Progress for publication, provided no charges be made for printing the same.—Carried.

The clerk was instructed to investigate the title to certain land offered to the council for an approach to the Oiler bridge.

The council adjourned to last Saturday in February.

EDGELEY.

—Miss Gorrell leaves for her home, Clinton Ont., next week.

—One of the fortunate ones: Frank J. Fessant, of our settlement, was No 13 in the prize drawing in connection with the Winnipeg Free Press Prize subscription scheme, the prize consisted of a handsome decorated dinner set worth \$30, from Porter & Ronald's Crystal Hall, Winnipeg. Look out Frank we are coming to dine with you.

—A meeting was held at the residence of Mr. Frank Goodwin on Tuesday last, when it was decided to hold in the church another entertainment on the 15th inst., the day after St. Valentine's day. From all accounts this promises to be the entertainment of the season. In the program will be found the names of local favorites as well as the leading talent of Qu'Appelle. Another prominent feature will be the exhibition of several instructive and amusing scenes by an electro-radiant recently purchased in New York.

Holy Catholic Church.

Its Organization in the Time of the Apostles.

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 21.

(Continued.)

Let us see then what we can gather from these writings as to the nature of this organization that existed at the time. And first we have this fact. All power and authority was in the beginning given by our Lord himself to the eleven Apostles, and to them equally. There is no sign whatever of any supremacy of any one over the others. "The Apostles were for the time the church"—Moberly's administrations of the Holy Spirit, p. 44. As we have already seen, the commission to administer the sacraments, and the power to teach and to bind and loose (i.e. to exercise discipline), was committed to them. While for the due exercise of those powers the promise had been given them that the Holy Spirit would lead them into all truth; and our Lord himself, during the great forty days had given them of the things pertaining to the Kingdom of God. And then we find they acted as men who had received this power of ministrations and rule. They laid the foundation of the church on the day of Pentecost by baptizing the three thousand souls who believed. It was in their doctrine and their fellowship that this infant church continued steadfastly. It was to them that those who had possessions and sold them for the common fund, brought the proceeds that they might be distributed; and when Ananias and Sapphira acted deceitfully and kept back part of the price, they exercised their power of discipline in a manner that should be a terrible warning to others. When necessity arose for the creation of another order of ministers they summoned the disciples together to choose men that they might think most fitted for the purpose, but when the seven were thus chosen it was the Apostles who "when they had prayed, laid their hands upon them." When others baptized converts, the Apostles came and laid their hands upon them that they might receive the Holy Ghost. When Saul had been miraculously converted and yet the disciples would scarcely receive him for fear that he might only be pretending to be a disciple, Barnabas, we read took him and brought him to the Apostles as to those who were to decide, and he was with them, coming in and going out of Jerusalem. He indeed seems to have received his commission as an Apostle direct from God, for the separation recorded in the 13th chapter of the Acts would seem to have been more of a commission to that special work then entrusted to them than an ordination to the Apostleship. After this the Acts of the Apostles became a record of the history of St. Paul. Shortly after this we read that as Paul and Barnabas passed through Iconium, Lysitra, Derbe, Antioch and other cities, "they ordained them elders (or presbyters) in every church." This is not indeed the first mention of presbyters. We read of them in the eleventh chapter, when the disciples at Antioch sent relief to the disciples in Judea on account of the famine that was expected; they sent it to the presbyters or elders as representatives of the various churches there. This is one of those instances in which we learn of the existence of an institution from a casual mention without any account of its origin. From the subsequent mention made of these elders in the Acts and in the Epistles, especially from the meeting at Miletus recorded in the 20th chapter, and from the Epistle to Timothy and Titus, we learn that they were ordained to their office by the laying on of the Apostle's hands whose oversight and superintendence they owned; that they had charge of portions of Christ's flock; that they sat in councils on important matters; and that with the Apostles they were maintained by the offerings of those to whom they ministered. St. Paul as one having author-

ity over them, summoned the elders of the church at Ephesus to Miletus, and he thus exhorts them—"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this that after my departure shall grievous wolves enter in among you, not sparing the flock." He reminds them how he had labored not to be a burden to any. "I have shewed you all things how that so laboring ye ought to support the weak and so remember the words of the Lord Jesus how he said it is more blessed to give than to receive." Evidently there was a danger even this early of their thinking too much of worldly gain in their work. Very similar is the exhortation of St. Peter—"The elders which are among you I exhort, who are also an elder, feed the flock of Christ which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind." And yet St. Paul very distinctly asserts that it is the duty of those who are ministered to support those who minister. In writing to the Corinthian church he says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so the Lord ordained that they which preach the Gospel should live of the Gospel." And so again to the Galatians: "Let him that is taught in the word communicate unto him that teacheth in all good things." And again to Timothy, "Let the elders that rule well be counted worthy of double pay (the word translated honor signifies this, which is also borne out by the context); for the Scripture saith Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire." At the important council held at Jerusalem in the year 53, twenty three years after Pentecost, to consider the question as to whether circumcision should be imposed on Gentile converts, it is said the Apostles and elders came together to consider the matter, and though St. James delivers the sentence—"My sentence is," he says (from other sources we learn that he was Bishop of Jerusalem at the time which would account for this, as also for St. Paul mentioning that when he came to Jerusalem at first, he only saw James, the Lord's brother, or rather cousin). The letter that was written to Antioch was in the name of the Apostles, elders and brethren. We also find St. Paul exercising the same power of discipline in the church both binding and afterwards losing in the case of the incestuous member of the church at Corinth, and of Hymeneus and Alexander, whom he says in the Epistle to Timothy he has "delivered unto Satan, that they may learn not to blaspheme," that St. Peter exercised so terribly in the case of Ananias and Sapphira. We have now seen then that though at first all power and authority was committed to the Apostles, the Apostles appointed and ordained others, deacons and presbyters, to exercise under them certain portions of these powers; presbyters to feed and to watch over the various churches that they had founded; deacons to attend to the more regular work as the dispensing of alms, but also with power as we see from the case of Stephen and Philip to preach and to baptize. And when any important question was to be decided the Apostles met together with the elders, and after consultation (the lay brethren also consenting), gave their verdict. But now the important further question arises what provision was made for the time when the Apostles should be removed from the government of the church. We have an answer to this question in the Epistles to Timothy, and Titus. From those Epistles we find that St. Paul had placed some in various parts of the church with authority not only to rule other elders or presbyters, but to perpetuate the same ministry by ordaining others

with the laying on of hands. Thus he tells Timothy that he had left him at Ephesus that he might supervise the doctrine there taught. He was not to rebuke an elder but to treat him as a father; he was not to receive an accusation against an elder except before two or three witnesses; he was to lay hands suddenly on no man; the things that he has heard he is to commit to faithful men that they may be able to teach others also; he is to reprove, rebuke, exhort; and this power he had received by the putting on of St. Paul's hands. In the first Epistle St. Paul speaks of the gift being in him, which was given him by prophecy, with the laying on of hands of the presbyters, and some have therefore imagined that he received the gift from other presbyters; but in the second Epistle St. Paul says more distinctly, "I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." There can be no doubt as to the meaning of these latter words, while the former are capable of two interpretations. It is noticeable that St. Paul does not say in the first place as he does in the second by the laying on of hands of the presbytery, but with it may therefore mean that the gift was given him by the laying on of St. Paul's hands, with those of presbyters concurring, as has always been the custom in the church at the ordination of presbyters. But other writers including even Calvin interpret these words as meaning with the laying on of hands for the office of presbyter. To Titus a similar charge is given. He was left in Crete that he might set in order things that were wanting, and ordain elders in every city; he is to rebuke sharply those whose doctrine is unsound; a man that is an heretic he is to reject after the first and second admonition and therefore he is able to judge them. Timothy, moreover was evidently a young man and only by virtue of his office could he exercise this rule, for St. Paul expressly warns him not to let any man despise his youth. Here then we see that St. Paul made provision for the time when he should be removed by the appointment of men with all the power that he himself had possessed of government and of ordaining others. And if he did this in the case of Ephesus and Crete, and the information that he did so has only come to us from the almost chance circumstance that he wrote letters to the two men whom he placed in charge at those places, must we not infer that he would have done the same in other places, and that the other Apostles also continued their commissions in the same manner. That this actually was the case we have sufficient evidence from the Epistle of St. John to the seven churches of Asia, contained in the book of the Revelation, and from the writings of the early fathers. St. John in those epistles addresses, or rather delivers messages from the great head of the church himself to the angels of the churches of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Laodicea, of Philadelphia. Who are those angels? Must they not be in accordance with the almost universally received interpretation the ruling officers or bishops of those churches? Some men have tried to avoid this by supposing them to be the heavenly guardians of those churches. But could those holy angels be charged with the delinquencies here laid to the charge of some of those angels? What meaning moreover would there be in writing to heavenly angels? Others have affirmed that the angel is no one person, but stands for and represents the whole body of the collective presbytery; but no one would invent such an hypothesis for words so plainly meaning one person, if it were not for the purpose of defending some preconceived idea. And if it was one person, who could it be but one to whom had been given such power and authority, as we have seen was given to Timothy and Titus. We know from the account of St. Paul's parting words at Miletus, that there were even then many presbyters in the church at Ephesus; there were probably several more when St. John wrote these

Epistles. The angel could not therefore have been only a presbyter. "The great Bishop of souls who is here on his spiritual visitation," it has been beautifully said, "everywhere holds the angel responsible for the spiritual condition of his church; for the false teachers whom he has not separated from the communion of the faithful;" in short, for every disorder in doctrine and discipline which has remained unrepelled. But Christ could not charge them personally with those negligences and omissions, unless upon the ground that they had been clothed with power and authority sufficient to have prevented them, so that these evils could not have existed but through their neglect and allowance." So many difficulties, embarrassments, improbabilities attend every other solution, all disappearing with the adoption of this—that these angels were the bishops of the several churches, while no others rise in their room, that were not other interests often no doubt unconsciously at work, this assuredly is the conclusion to which all interpreters must have arrived." French's Epistles to the seven churches, pp. 55, 58. If we turn to the pages of the early Christian writers we have still more ample evidences. Clement, who was a fellow laborer with St. Paul, and whose Epistle to the Corinthians was for long publicly read in the churches, declares most plainly that the apostolic office was not to cease with those who first held it but to descend to others. "So likewise our Apostles," he says "know by our Lord Jesus Christ that there should continue arise about the name of the bishopric. And therefore having a perfect foreknowledge of this, they appointed persons, and then gave directions how, when they should die, other chosen and approved men should succeed in the ministry. Ignatius, who was intimately acquainted with the Apostles, tells us that "bishops were established in all parts of the world in accordance with our Lord's will." His allusions to the three orders, bishops, priests, and deacons is frequent. "With-out these," he says, "there is no church." "I cried with a loud voice," he says again, "attend to the bishop, and to the presbytery, and to the deacons." Do nothing without the bishop." Polycarp, who was for more than forty years bishop of Smyrna, to which he was ordained by St. John and who suffered martyrdom in 147, entirely endorses these Epistles of Ignatius. Irenaeus, who is the last I will quote, was a disciple of Polycarp. His words are of the greatest importance as a testimony to an historical fact; not mind a mere opinion. He spoke of what he must have known. He says "we can reckon up those whom the Apostles ordained to be bishops in the several churches and who they were that succeeded them down to our own times. For the Apostles desired to have those in all things perfect and unremovable, whom they left to be their successors, and to whom they committed their own Apostolic authority. We have the succession of bishops to whom the Apostolic church in every place was committed. All these (viz. the heretics against whom he was writing) are much later than the bishops to whom the Apostles did deliver the churches." In this connection it is also noteworthy that there were even in the days of the twelve Apostles men who pretended to be and who called themselves apostles. We see this in the Epistle to the Corinthians, "Such are false apostles," says St. Paul, "deceitful workers, transforming themselves into the Apostles of Christ." And again in the book of the Revelation (ii. 2) is recorded to the credit of the angel of the church at Ephesus: "Thou hast tried them which say they are apostles and are not and hast found them liars." We cannot for a moment suppose that these men attempted to personate any of the twelve Apostles, and therefore if the name had been entirely confined to them it would have been useless for these even to pretend that they were apostles. The same must therefore have been much more widely extended to those who like Timothy and Titus were made general overseers of the elders

or overseers of particular churches. As a matter of fact we know that this was the case in one instance. In St. Paul's Epistles to the Philippian church he calls Epaphroditus their Apostle, though the word is translated in our version, messenger. Those who have rejected the Episcopal form of church government make much of the way in which the names of presbyter and elder and bishop or overseer are used interchangeably in the New Testament. We admit it. The presbyters were undoubtedly called sometimes bishops or overseers. But this proves nothing. The Apostles were sometimes called elders. Our Lord himself is called deacon and as I have just shewn those whom we now call bishops were then also. It is for the distinction of offices not of names that we contend, and we affirm, and I trust I have sufficiently shewn, that the authority to govern and to order others was first committed to other men. This is the essence and, with the administration of the rite of confirmation, the sole distinctive feature of Episcopacy. How large, or how small the charge committed to them ought to be, whether they must be restricted to certain dioceses, or may have, like the Apostles, a general commission, are matters which are of very secondary importance, certainly do not touch the vital matter of the manner sanctioned by Divine authority for the transmission of the power of the ministry. This our church (in common with seven eighths of the whole of Christendom) affirms to be only through those who have had power and authority given them in the congregation to call and send others. And as no one but Christ himself could give that authority in the first instance every valid ministry must be able to trace its authority back through successive links to him. As it has been well said, "Christ originally appointed the sacred ministry, and by his spirit guided the first ministers into the mode of perpetuating that sacred ministry. The authority and power which Christ gave to the first holders of the ministry he continued to their successors. It is a matter of historical certainty that the ministry has never ceased in the church, has never been in abeyance; that it forms a chain whose links are represented by the bishops of the church; and that these links of living men stretch back, hand locked in hand, till the hand which holds the ultimate link is the pierced hand of Christ, whose other hand is laid on the altar in heaven." (Cutts, p. 178) It may be asked however—it is asked by some—even if you can prove that Episcopacy was the form of church government left by the Apostles, may not some other form be better adapted to our times and circumstances. If we were considering a mere human institution no question would be more legitimate. What man has formed, man can alter, and because it is of human origin it will most certainly require to be adapted to the varying circumstances of future generations. But what God has formed and instituted man may not alter unless he has a very distinct commission from him whose institution it is so to do. And I have indeed spoken in vain to-night if I have not shewn at least this much that the church is not a human institution, but owes its birth and its formation to the influences of the Spirit of God. "It is a divine organization not a human association." The Lord had promised to his Apostles that the Holy Spirit should lead them into all truth and they waited patiently for the promise of the Father. And the Holy Spirit fell upon them and filled them with power and wisdom for the great work that Christ had called them to do, even laying the foundation of his kingdom. But the same Holy Spirit convinced the hearts of those first five thousand and broadened over the waters in which they were baptized making them one body, for by one Spirit are we all baptized into one body. And he made that body his temple; and it grew because he was there, and because he impelled it, and he impelled them (the Apostles) to act as he willed; and thus the church gradually expanded itself according to the

OUR TERMS.

We have placed our yearly subscription at the low rate of ONE DOLLAR, with the object of enforcing the value of our advertising columns. So dear reader send us your name and a dollar, and get your neighbor to subscribe, and you will obtain full value for your money in interesting reading from now till January 1st, 1887.

Liberics,

DOOLITTLE'S LIVERY

Feed and Sale Stable,

QU'APPELLE ST.

Single and Double Rigs for Hire.

FREIGHTING A SPECIALTY

ALL KINDS OF COAL

Kept Constantly on Hand at the Lowest Prices.

Cash Paid for Hides & Skins
QU'APPELLE.

L. W. MULHOLLAND LIVERY,

Feed and Sale Stable
For First Class Rigs.

Daily Mail Stage to Fort Qu'Appelle.
QU'APPELLE STATION.

Harnessmaker.

Harness & Saddlery

The undersigned wishes to inform the public of Qu'Appelle and vicinity that he has now on hand the

Largest & Best Assorted Stock
West of Brandon

CONSISTING OF

Harness, Saddles, Whips

BELLS, BLANKETS,

Circlegles, Combs and Brushes.

ALL KINDS & SIZES OF

Trunks and Valises.

Agent for Carriage & Buggy Tops

REMEMBER THE PLACE

Pioneer Harness Shop

QU'APPELLE.

JOHN & MILLIKEN.

Miscellaneous.

THOMSON & NELSON FORWARDERS.

AND DEALERS IN

Lumber, Lath, Shingles

DOORS, SASH

Building Paper, etc

Office West of C.P.E. Station.

QU'APPELLE.

BRANCH at FORT QU'APPELLE.

A. S. EMPEY,

DEALER IN

GENERAL MERCHANDISE,

QU'APPELLE.

GEORGE H. V. BULYEA, Insurance & General Agent,

AND DEALER IN

Flour, Oats, Bran, Shorts, Oatmeal, Cracked
Wheat, Graham Flour, etc., etc.

SPECIAL PRICES ON WHOLESALE LOTS.

QU'APPELLE, N. W. T

THE LELAND HOUSE.

QU'APPELLE STATION.

Love & Raymond,

PROPRIETORS.

Rebuilt, Enlarged, Renovated. Everything
New and First-Class Throughout.

SUITS FOR FAMILIES.

TERMS MODERATE.

S. H. CASWELL,

GENERAL STORE,

BANK,

POST OFFICE,

Qu'Appelle Station.

The Canada North-West Land Co.

(LIMITED.)

Offer for Sale

SELECTED FARM LANDS

In Manitoba and the North-West Territories,

Near the Canadian Pacific Railway Main Line

A large proportion of this Company's Lands is in thickly settled Districts.

For information, Prices and Maps, apply at the offices of the Company, 14 Castle street, Edinburgh, Scotland; 75 Lombard street, London, England; 181 Main street, Winnipeg, Manitoba.

W. B. SCARTH

MANAGING DIRECTOR FOR CANADA.

Canadian Pacific Railway Town Lots.

THE TOWN SITE TRUSTEES OFFER FOR SALE

Building Sites at all Stations on Main Line of above Railway
Between Brandon and Calgary

W. B. SCARTH, Trustee.

AGENT IN QU'APPELLE FOR LANDS AND TOWN LOTS.

LESLIE ORDON.

NEW GOODS - NEW GOODS

AT J. P. BEAUCHAMP'S.

Call and Examine our Stock consisting of

DRY GOODS, CLOTHING,

Gents' Furnishings, Boots & Shoes,

FURS OF ALL KINDS

Hardware, Groceries, Crockery, Glassware, etc.

Our Stock is now complete in the above Lines, and our Prices will compare favorably with any other house in the North-West.

Give us a Call and see for yourself.

J. P. BEAUCHAMP.

QUEEN'S HOTEL

OF THE

TOWN OF QU'APPELLE.

The Leading House in the West.

JOHNSTON & DAVIDSON,

PROPRIETORS

FURNITURE, FURNITURE.

HAVING LATELY SECURED

Two Cars of First Class Furniture!

I am prepared to meet the wants of all my customers in this line

AT PRICES THAT DEFY COMPETITION.

GIVE ME A CALL.

GEO. H. V. BULYEA, Qu'Appelle.

SPICY! PITHY! NEWSY!

THE

Qu'Appelle Progress

IS PUBLISHED

Every Friday Morning,

AT THE OFFICE, QU'APPELLE STATION.

SIX PAGES. THIRTY COLUMNS.

Subscription \$1.00 a Year Invariably in Advance

More Reading for Less Money than any
other Paper in the North West.

THE

Book & Job Printing

DEPARTMENT

EXECUTES

Every Description of Printing

NEATLY, CHEAPLY & QUICKLY.

The Dagger.
"This sword a dagger had—his paragon—
That was but little for his age."
We may infer also, if current tradition may be believed, that this page was a penetrating little fellow, very bright and given much to pointed arguments. He was, moreover, of an uncertain age, which, as the poet says of females, may mean that he was certainly aged. Just when the dagger made its appearance in the world, it is scarcely possible to say, but the first glimpse we get of him reveals it as a shining weapon of offense, much esteemed for the silence and effectiveness of its work. Under a multitude of names—nonard, skean, dirk, stiletto, auclaire, saiecorde, creese, kajan or bowie, etc.—it has flourished, settled disputes and affairs of love among the Hidalgoes of Spain, the kerns of Ireland, the clansmen of the Highlands, the Malays and the fire-eaters of the wild West. While its antiquity reaches beyond the earliest times of history, it must be questioned whether, as is commonly accepted, Abel was the possessor of one which he used in the slaughter of sheep, the fat of which he brought to the sacrifice. If this be true, and the Biblical genesis of man is accepted, the human family must have early developed an inventive genius in the direction of destructive instruments. It is probable, however, that Abel and many of his successors used irregular-shaped pieces not only, it is said, but the sheath as well, and it was worn suspended by chains of gold and precious metals. In the fourth, fifth, sixth and seventh centuries it reached its highest perfection both in effectiveness and ornamentation, and since those times no improvements have been made in it. It has been tried to turn the handle into a pistol, and thus produce a combined weapon, but this to kill at both ends, but the innovation has not been favorably received. In the mode of carrying the dagger, Ehud, above named, was a little old-fashioned. It is now variously worn in the bosom, garter, and up the sleeve, and very bad men carry it down their backs or in their boots.
The name dagger has never been popular in America. It is too old and expressive. In its stead we playfully substitute "dickie," "toothpick," etc., while very bad people call it "bowie-knife." Some give it the name of "ever," even here "look daggers," presumably because it would sound very unpoetic to look bowie-knives, ticklers, or tooth-picks. —*Industrial World*

The Women of Capri.
The Capri women are almost invariably handsome and healthy looking. In the course of half an hour's walk you will distinguish in the women and girls you meet pure specimens of Phoenician, Roman, Saracen, Spanish and Greek types, survivors of the successive conquerors of the island. But what strikes one mostly is the statuesque gracefulness of these girls in all their movements. However mean her occupation, when she is carrying a building stone or climbing a ladder with a pail of mortar on her head, the Capriote girl will always be graceful, and the lines of her body in motion will always call up remembrances of Greek art. This fact, together with the scenery of the island, the delicious climate, and the ease of living has made Capri a favorite resort for artists of all nations. Several artists have lived with women of the country—their former models—and settled down to a strange half-wild and half-civilized existence. Other residents, who, for various reasons, have settled in Capri have likewise taken unto themselves handmaidens and spouses from among the women of the country, and as these residents belong to all nationalities, with perhaps a majority of Anglo-Saxons, you may imagine what a curious, heterogeneous, and thoroughly unaccountable affair Capriote "society" is. A man who has had the force of character to cut himself off from the life of cities, and to come and live, year in and year out, in beautiful, calm, and sleepy Capri, is a widely different creature from the ordinary mortal, for whom it is extreme bliss to take an excursion train to Horne Bay, where he sits upon his beach, binds a green bandana round his head, and reads the *Morning Post*. All the foreign residents in Capri are characters who would repay study, and their ideas and manner of living would not prove an ungrateful subject for the novelist. —*London World*

PERSONAL AND IMPERSONAL.
—A full table service of pure gold makes bright the board of Mrs. Catherine Astor. —*N. Y. Sun*.
—Governor De Witt Clinton, Senator Elias W. C. Smith, Secretary of State William E. Marcy, Chief Justice Sanford, and other distinguished citizens of New York, died suddenly of heart disease.
—The increasing masculinity of English girls is a topic for many London essays. In dress, talk and manner it is the fashion with daughters of wealth and refinement to be as much like their brothers as decorum will allow.
—A valued exchange has a special obituary which states that "Senor Posado Hernandez Quiliz is dead." This surprises us. We supposed he was enjoying his usual good health. By the way, who was Senor Quiliz? —*N. Y. Graphic*.
—Prospect, in Miami County, O., has a citizen, Robert Cratley, who has been a constant communicant of the Presbyterian Church for eighty-one years. He recently celebrated his one hundred and second birthday anniversary. —*Cleveland Leader*.

SCHOOL AND CHURCH.
—We have now 500,000 school teachers, and an average of more than sixty-six pupils for each. —*N. Y. Tribune*.
—The first Presbyterian church in Indiana was planted near Vincennes in 1800. The membership now in the State is about 97,000. —*Indianapolis Journal*.
—A tabernacle having no support of wood is proposed at Atlanta, Ga. A gentleman has signified his willingness to head a list with \$5,000. Atlanta has twenty-six Methodist churches alone.
—A year ago the National Educational Association was largely in debt. To-day it owes nothing, and has six thousand dollars in the treasury. This is indicative of a strong feeling of harmonious co-operation among the teachers of the country. —*The Current*.
—A white child two years of age who can not write his name is by some supposed to be a rarity in this country, but such children numbered more than half a million in 1870, and nearly 600,000 in 1880. Thirteen white children out of a hundred in the year 1880 among the combined influence of church, day school, Sunday-school and family teaching. —*Chicago Herald*.
—The Independent nations these women members are going to be a regular thing in Massachusetts. "The Congressional year-book," it says, "records two Congressional churches in that State supplied by women (thought not formally installed), one of whom, Annie H. Shaw, voted as women for five years, and the other, Louise S. Baker, for four years. That women can be pastors in the conservative old orthodox churches of Massachusetts is, then, an accomplished fact, but not as yet an acknowledged one." —*Chicago Herald*.
—Pupils in the public schools are kept at work upon arithmetic from eight to ten years. This fact has received the attention of Mr. Washington Gladden, who says: "The reason why one-fourth of the years allotted to human life are consumed upon the study of arithmetic is that the science has been 'developed' in most of our textbooks to a needless extent." He finds a great many superfluous subjects are introduced, that the application of arithmetic to all manner of people's and impossible transactions is extended so far that life becomes a burden to many a pupil before the book is finished. He also shortens the time of this study two or three years. —*Examiner*.

—"Run for the doctor, quick! Help! help! Dot baby has swallowed a needle!" exclaimed Dr. Schaumburg. "You make so much fuss as if it was a twenty-dollar gold piece." He said, "Rebecca," replied Susan. —*Times*.
—The following passage between bench and bar occurred in a certain court the other day at the end of a lengthened wrangle: My Lord: "Well, Mr. —, if you do not know how to conduct yourself as a gentleman I am sure I can't teach you." Counsel: "That is so, my Lord."
—The celebrated Signora Howlinski was in the middle of her solo in the Houston Opera House, when little Johnny Fizztop, referring to the director of the orchestra, asked: "Why do you eat that man like a woman with his stick?" "He is not hitting at her, keep quiet." "Well, then, what does she holler for?" —*Examiner*.

—Governor Solomon Nepton, of the Penobscot Indians, is a stately old man with a wide, smooth, good-natured face and a heavy head of iron-gray hair. He is seventy-three years old and can not read or write, but speaks English fairly well. —*Boston Globe*.
—Sam Jones says: "One dollar that a boy swears for is worth one hundred thousand dollars that any boy will win in a lottery." Mr. Jones thinks a boy can win one hundred thousand dollars in a lottery without perishing, he only exhibits his ignorance of how such institutions are managed. —*N. Y. Herald*.
—Charles G. Leland writes that the masses in France believe that our civil war was between the Spaniards of South America and the negroes of North America. He affirms that as fast as Frenchmen learn that we are very much like Englishmen their feeling changes to hatred. —*N. Y. Herald*.
—A novel funeral procession blocked the streets in the busiest part of London a few days ago. It was made up of empty cabs, and they moved two abreast in a line that stretched for about a mile and a half. The hearse held the body of a cab driver, whose fellow workmen volunteered to honor the funeral in this way.
—A correspondent of the Boston Transcript says that Newport has a great reputation in England. Lady Churchill, Mrs. Paget, Lady Cavendish-Bentock, Lady Mander, were all Newport belles, and it is said that the Englishman who fancies he would like an American wife comes to Newport to look for her.

—How do you know that the bachelors could marry the old maid if they wanted to?" asks an old maid in a Texas paper. If you think the old maids are all on the anxious seat to marry, and that the old bachelors can get them for the asking, you are mistaken. Most maidens over thirty are single from choice and not from compulsion, as you seem to imagine.
—President McCosh, of Princeton College, has two daughters who are great walkers. They are in the habit of walking to Tumbler. —

A. HOLLINGSHEAD, Roller Mills, PAINTER.
HOUSE SIGN AND CARRIAGE PAINTING, GRAINING, Glazing, Paper hanging, Kalsomining, &c.
All work neatly and promptly executed.
Office, Walsh St. Qu'Appelle.

Russell & Davis,
Wholesale and Retail Dealers in BEEF, PORK, MUTTON, SAUSAGE, HAMS, BACON, ETC.
Beef Cattle & Hogs ALWAYS ON HAND.
Terms Strictly Cash
QU'APPELLE STATION.
BRANCH—FT. QU'APPELLE.

QU'APPELLE Stove and Tin Depot.
E. WISMER
While returning thanks for past patronage, would direct attention to a large stock of Stoves and Tinware
My Stoves are from the best manufacturers, and were selected to meet the requirements of the Northwest trade.
QU'APPELLE STATION.

Langdowne Hall
QU'APPELLE.
Billard & Pool Tables.
H. J. EDWARDS.
Lessee.
Carpenter.

J. B. ROBINSON
Contractor, Builder, ETC., ETC.
QU'APPELLE.
All Work in my Line will Receive Careful Attention.

The Nor-West Farmer
Wants Manitoba And the North West TO YIELD A GREATER RETURN TO THE FARMER.
We are doing our best to bring about this happy state of affairs, and want the help of every intelligent man in the prairie provinces.
The Nor'-West Farmer
AND MANITOBA MILLER.

Is devoted to the interest and advancement of agriculture on the prairies of Canada. It is filled each issue with running over with information, facts and practical experiences relating solely to the best methods of prairie farming in all its branches. It is for this reason invaluable to the farmers and stockmen of the country, while its Household and children's department presided over by a lady, makes it a most interesting companion at the fireside for the "good wife and bairns."
HELP ALONG OUR GOOD WORK
By Sending in Your Subscription.
Only \$1 00 per Year
To everyone who subscribes before February 1st, we will give free a copy of the great home companion, "Home and Health," a book of 400 pages, brim full of useful, curious and interesting information.
Write to the office of publication for a copy of the great premium list for this winter, or better still subscribe and receive the published list.
THE NOR-WEST FARMER PRINTING AND PUBLISHING CO. (Ld.)
WM. CLARK, C. B. KEANEYSIDE, Editor.
We have made arrangements with the publishers of the above 32-page journal to club it with THE QU'APPELLE PROGRESS. The regular subscription price of the two is \$2.00, but by clubbing arrangements we are enabled to offer both for \$1.75 for one year.

Roller Mills, QU'APPELLE STATION.
The Highest CASH PRICE! PAID FOR WHEAT At the Above Mills.
D. H. McMillan & Bro.

Blacksmith, T. WELSH, General Blacksmith, QU'APPELLE.
From the very liberal patronage he has received since starting business here, feels constrained to return thanks for past custom, and respectfully solicits a continuance of the same as well as new business.
Particular attention paid to HORSE-SHOEING, especially where extra care is required, as in the case of lame feet. Gunsmithing and other repairing requiring neatness carefully attended to.

J. McEWAN, General Blacksmith, Carriage and Wagon Shop QU'APPELLE.
Horse Shoeing a Specialty
Repairing Done to either Wood or Iron Work.
WORK DONE CHEAP FOR CASH
Shoemaker.

For Boots and Shoes GO TO S. H. COLLINS QU'APPELLE.
Where you will get Square Dealing and every man used alike.
Gents' and Ladies' Boots Made to Order.
Orders from a distance attended to at once.
Overshoes, Rubbers, Moccasins Now on Hand.

LYMAN'S UNIVERSAL PAIN RELIEVER FOR Frost Bites, Cramps, Rheumatism, Neuralgic Affections, Tic Doloureux.
Safe Mild Strong Pure
(Entirely vegetable in character, and containing no injurious ingredients.)
Enough for internal administration in the prescribed doses.
(Powerful enough to be an effective liniment for external application.)
For which our name is sufficient guarantee.
25 Cents a Bottle. Full directions in side of wrapper.

GRAND COLONIAL EXHIBITION
In London, England, 1886.
FORTY-FOUR THOUSAND FEET RESERVED FOR CANADA.
First Royal Exhibition Commission since 1852.

THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing May 1st, 1886, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.
In order to give becoming significance to the event, a Royal Commission issued for the holding of this Exhibition, for the first time since 1852; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.
The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.
This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.
The greatest opportunity ever offered to Canada, is thus afforded to show the distinguished place she occupies, by the progress she has made in Agriculture, in Horticulture, in the Industrial and Fine Arts, in the Manufacture of Industries, in the Naval Architecture, in Machinery, in the Manufacture of Machinery and Implements, in Public Works by Roads and Bridges; also in an adequate display of her vast resources in the Fur-trade, and in Fowling and Mineral wealth, and also in her progress.
All Canadian people of all parties and classes are invited to come forward and vie with each other in endeavoring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.
Every farmer, every producer, and every manufacturer, has interest in availing it, having been already demonstrated that extension of trade always follows such efforts.
By order,
JOHN LOWE, Sec. of the Dept. of Agriculture, Ottawa, Sept. 1st, 1885.

THE Toronto Weekly Mail
THE MAIL
The great organ of the Conservative party of Canada, is recognized as a newspaper unsurpassed in all the requirements of a first-class newspaper. The Weekly Edition contains all the news of the week, both home and foreign, a story page, an agricultural page, a family page, etc. It is unsurpassed as an entertaining, pure and trustworthy general family newspaper. Our special clubbing terms bring it within the reach of all. Address,

THE MAIL, Toronto, Ontario, Canada.
SPECIAL OFFER
To all subscribers to THE QU'APPELLE PROGRESS who desire it, we will furnish the WEEKLY MAIL for one year for 75 cents, making the price of both papers only \$1.75 for one year. An arrangement with the publishers enables us to do this. Take advantage of this chance.

EVERY DESCRIPTION OF BOOK AND JOB PRINTING.
Executed at the office of The Qu'Appelle Progress.
THIS IS YOUR OPPORTUNITY
Do you want a splendid, bound story book? You can have your choice out of the best that are published, if you will obtain two subscriptions for THE WEEKLY MAIL. A catalogue of standard and standard publications, given as prizes for getting up clubs for THE MAIL, will be sent to any address upon application. There is no boy or girl, young man or young woman, among you who cannot secure a handsome lot of books this winter with very little effort. If you will only make up the best known authors which is a sufficient guarantee that they will not only afford amusement, but be a source of profit. THE WEEKLY MAIL is the most popular weekly published, and is only one dollar a year. It has now over 100,000 subscribers. If you can get a copy and price list sent free. Address: The Mail, Toronto, Canada.

HOME & GOSSIP.

QU'APPELLE.

—A telephone exchange is talked of.

—South Qu'Appelle council meets to-morrow (Saturday).

—Mr. and Mrs. F. L. Osler have returned from their trip to Toronto, Ont.

—Mr. T. Hourie, one of the scouts who captured Reil, was in town last week.

—The Progress hopes to move into more commodious premises in about a week.

—Mr. J. M. White, watchmaker, of Mossomin, is at the Leland house, where he is attending to business in his line.

—B. Battery Garrison Dramatic Club will give their first entertainment this evening. There will undoubtedly be a big house as everybody is talking of going.

—E. Mason, Princes Albert; H. B. Joyner, Rev. D. Lewis, Fort Qu'Appelle; A. G. McLeod, W. E. Grant, Wolsley; J. Ripstein, Winnipeg; J. J. Davidson, J. Rodger, Montreal: are registered at the Leland house.

—Another masquerade carnival will be held at the skating rink on Saturday (to-morrow) evening. It promises to be a still greater success than the last one, as many more are preparing to appear in costume. A number of prizes are offered for competition.

—Mr. H. Gisborne, Superintendent of Government telegraph lines in the Northwest, is in town. He has signified his intention of moving his headquarters from Battleford to Qu'Appelle, where he will erect offices. This means an expenditure in the town of about \$10,000 of public money in the year.

—John Kapp, G. S. Holman, A. H. Moore, W. W. McMillan, E. Thompson, Winnipeg; G. S. Henderson, C. B. Lacey, Regina; Geo. J. Jackson, Brandon; H. A. Axford, Fort Qu'Appelle; and His Honor, Lieut.-Governor Dewdney, Mr. Gordon, his Secretary, and Peter Hourie, interpreter, registered at the Queen's hotel this week.

—It is expected that a sufficient number of teams will not be obtained in the settlements on the Saskatchewan for the conveyance of the seed grain and potatoes to be distributed to the sufferers by the rebellion last year, and that a number of teams will have to be hired here to assist in the freighting from Qu'Appelle to the points of delivery.

—On Tuesday last, B. Battery, R. C. A., was paraded in front of the barracks for the purpose of hearing read out the sentence of the court martial on Gunner Murphy, who it will be remembered was tried some time ago on a charge of having bitten off the ear of one of his comrades last Christmas day. The sentence awarded was one year's imprisonment in the jail at Winnipeg with hard labor. The prisoner left Qu'Appelle under escort by the train Tuesday night.

—The Vilette seems seriously hurt at our jocular remark that Fort Qu'Appelle is a suburb of this town. It refers us to the blue books to enlighten us that this town is named Qu'Appelle Station and our suburb is called Qu'Appelle. Enquiry at the registry office, Regina, reveals the fact that this place is registered as Qu'Appelle, and our northern neighbor as Fort Qu'Appelle. Our contemporary also says it is only eighteen miles between this town and the Fort. That makes it so much the more of a suburb of the town where its railway station is located, and where its people have to come to do business with the outside world. The Vilette also says for the second time matter credited to it but taken from The Progress has appeared in other papers. The offence we referred to was the fourth one, not the second, and "the best was on the other foot" but once, which shows the discernment of the offending papers in copying from the penny columns of The Progress.

Holy Catholic Church.

Its Organization in the Time of the Apostles.

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 21.

Continued from second page.

divine purpose which he impressed upon it from the starting. The church thus realized with a marvelous fidelity the figure used of old by the prophet Daniel when he described the fifth empire, the church of God as a stone cut without hands, and which fell upon the nations of the earth and shattered them, and grew until it filled the whole earth."—Ashwell p. 60. If then the ministry of the church is of divine origin, no man, no body of men may presume to alter it for what may be deemed more suitable to the requirements of the age "no man taketh this honor to himself, except he be called as was Aaron," if it is not of divine origin, then every one has as much right to minister, and to set up an organization as any other man for who has a right to forbid him, and chaos must ensue. No man, no congregation of men can give a man a right to speak as to minister in the name of God, unless they can prove that that power has been given to them. But it may, again, be said does not the same Holy Spirit still dwell in the church, and may he not guide it to further developments of organization. Such is the argument with which the Romanist defends the doctrine of the Papal Supremacy, and all the errors that in the last 8th or 9th century, especially have been accumulating in that church. It is indeed most interesting to note how extremes meet in this as in other matters. Cardinal Newman in order to defend this theory of development says in a well known work on this subject: "Christianity though spoken of in prophecy as a kingdom, came into the world as an idea rather than an institution, and has had to wrap itself in clothing, and fit itself with armour of its own providing, and form the instruments and methods of its own property and warfare." The most ardent protestant and sectarian could desire no more. As it has been well said he thus "proceeds on the assumption that Christianity can be abstracted from the church and considered apart from the institution which concretizes it, as if the church were accidental and not essential in our holy religion." And "if you assume it to have come as an idea and to have been developed only by the action of the human mind upon it, the institution with which it is subsequently clothed, the dogmas imposed, the precept enjoined, and the rites prescribed, are all really the products of the human mind; and instead of governing the mind may be governed, modified, enlarged or contracted by it at its pleasure. The church would be divine only in the sense philosophy or civil government is divine." But nevertheless it cannot be denied that there is a great amount of plausibility in the argument that if the Holy Spirit still dwells in the church, it must be a living body and therefore still able to modify its organization. There is also undoubtedly a considerable degree of truth, underlying the argument. If we believe the church to be a divine body vitalized and energized by the Spirit of God, we must believe it to be capable of growth and adaptation to the various wants of the human race which it is commissioned to include in its embrace. And as a fact we see this power exercised, e.g. in the gradual unfolding of her creeds, as errors necessitated their fuller expansion, in the varieties and yet similarity in pattern of her ritual and ceremonials, in the formation of minor orders as the need for them arose and in many other ways the church of this nineteenth century is very different in all outward appearance to the church that worshipped in the Catacombs in the ages of persecution, the church in

this country is very different to the ripe organization of a Diocese in England with its rich endowments, its stately cathedral, its deans, archdeacons, canons, rural deans, incumbents and curates. The church in the United States has a different method of legislating to the church in England, and yet they are the same—the same in all essentials; they have, as it were, the same germ centre; they all, like the church immediately after Pentecost, abide "in the Apostle's doctrine and fellowship, and in the breaking of bread, and in the prayers." One faith, one ministry, one baptism, one eucharist, binds them in one fellowship to one another and to the church of the Apostles. But while admitting that there may thus be, and indeed must be, development in methods of administration if the church is a living body, is it not also perfectly reasonable and legitimate to believe that the germ out of which that development should take place was fully formed in the time of the Apostles. And therefore that nothing that cannot be proved to have been implicitly contained in that germ formation ought to be considered as necessary to the church's life. If the promise was given to the Apostles that the Holy Spirit would lead them into all truth, the word in the original is still more emphatic, the complete truth; is it too much to suppose that all that was necessary for the guidance of the church in doctrine and discipline was revealed to them? "Every living being which God creates begins as a germ, but in that germ you can discern the rudimentary forms of those organs by which it is going to do its work when it shall have grown up. A whole oak lies wrapped up in an acorn." So was it with the church of God as it proceeded from the hands of the Apostles. "The vital action of God the Holy Ghost, is equally essential and equally present in all ages of the church. It is its mode and degree of action that changes, according to the need of the time. That vital action was forming the church during the ministry of the Apostles."—Ashwell p. 67. Since that it has been in various ways during different ages applying the organization and the doctrine then formed to the renovation of the world. As a matter of fact we find, first, that from the very moment of the close of the time of the Apostles, men began to look back to them as their authority, as to those who had been specially inspired to teach the world; and, secondly, history teaches that every departure from that primitive model has resulted in disaster. "In the New Testament we see the form of the Catholic church a confederation of churches, all on one model, each in its essentials the repetition of the rest, however varying in non-essentials of character," bound together as one body by the ministration of the same sacraments, and under the Apostles and subsequently bishops, who, when any matter of importance required it, assembled together with Presbyters to consult and decide. We have seen since then two experiments tried by those who thought they could improve on this primitive model. First, the despotic—the confederation of all under one visible head. It was a grand idea to ensure unity, as might be thought; but it was human, and therefore failed most miserably. It was the first cause of all those divisions that have since rent the body of Christ. The other experiment was in the opposite direction, the democratic; ministers chosen by the people themselves, and commissioned by them, and responsible to them for the soundness of their teaching. They were men very zealous for the purity of evangelical truth who because they thought they could not maintain that truth while keeping to the old disciplines, first devised for themselves a way whereby that truth as they thought might be preserved. And yet what has been the result? It is a simple matter of fact that as a glance at the continent of Europe shows that not one of the great Presbyterian societies—Lutheran, Calvinist or Zwinglian—has been able to hold firmly to the simplest elements of Christian belief. Look at Holland, Geneva, Germany

and the Reformed Church of France, they all tell the same story; while even in England where they are surrounded with the atmosphere of the Episcopal Church, its teaching, its literature, and its permanent forms of worship, regulated and kept orthodox by its creeds, one of the most eminent nonconformist teachers, Mr. Spurgeon, lately bore witness, that in scarcely any dissenting place of worship in London would you be certain of hearing the truth as to the Divinity of our Lord plainly and distinctly taught. And besides this how does the very principle of dissent tend to division. It is almost of necessity ever subdividing. There are in England now over two hundred denominations. There are no less than fifteen different bodies of Baptists, seven of Presbyterians, nineteen Wesleyan and Methodist and eight Congregational or Independents. There is one body that assumes to itself the name of Rational Christians; another has the rather curious title of Creative Christians. On the other hand see how marvellously the Church's system, if properly carried out, is calculated to maintain unity among Christians. Every soul that has been baptized by the various presbyters within the range of a large district, is brought to the chief pastor to receive the blessing of the laying on of hands after he has heard the soul's confession of faith and of allegiance to Christ, while under him the presbyters and representative laymen of each diocese meet together to take counsel on matters that require setting in order within his jurisdiction. For matters of more general interest there are meetings of the bishops and representative presbyters and laymen of a still larger area—a province or patriarchate; while all are subject to the decrees and overruling of an Ecumenical or Universal Council of the chief pastors and representative presbyters of the whole church throughout the world. The great errors of the church of Rome would never have become what they are now if it had not been for the schism between the eastern and western church, finally consummated in the eleventh century (1054). Thus history and facts answer the question whether some other form of church government than that delivered to us through the Apostles may not be better adapted to our present needs. If the object of the church is to enshrine the truth once delivered to the saints—the truth especially of the Divinity of her Lord—for the salvation of the world; if it be to bring all the disciples of the Lord Jesus into a great visible bond of unity, so that the world may believe that Christ's mission was indeed one from God—I fearlessly say that no better means could be devised for these ends than that which was of Divine origin. It stood the test of at least 1000 years, and where it is faithfully adhered to it stands the test still after 1800, while where it has been departed from three or four hundred years suffice to develop all manner of evils. There may have been in some branches accretions of doctrines unwarranted by the primitive revelation, but these can be swept away as they came in, and the fundamental truths are still there untouched in her creeds. There may have been times of deadness and worldliness during which many in the church thought more of outward power than of winning souls, but because of the spirit that was within her she could rise again, as she has often done, from that apparent deadness and gird herself to the work as in the days of her growth. There may be a vast difference among her members and in her different branches, on matters of opinion whether on doctrines not contained in the creeds, or in forms and ceremonies, but she has the power of preventing these differences from ripening into divisions. She can adapt herself to every clime and every circumstance of man, to the civilized and to the uncivilized, to the rich and to the poor, to the unlearned. She finds her home and can fashion her fold equally for the high caste Hindu, for the law-loving Roman and the philosophising Greek as for the savage on the plains of Africa. She can link herself to national life, which she believes to be

of God, without being overcome by its worldliness which she knows to be contrary to God; but rather sanctifying the nation and making it more worthy of God who formed it; or if the nation rejects her as its helpmeet, she can walk alone, knowing that her God is with her, and her power and authority are independent of all human circumstances. I will conclude in the eloquent words of one of them from whom I have already quoted (Canon Ashwell): "The evidence of facts alone is enough to suggest the idea that there is after all some supernatural, mysterious and superhuman virtue and grace dwelling in the full and complete adherence to the Apostolic model. The Apostles handed down to us a church in all points founded upon Christ and not on man. It was a church whose creed was delivered to it and not collected by it out of Scripture. It was a church having sacraments filled with spiritual grace from God above; not mere reminiscences deriving their efficacy from the vividness with which you or I may manage to realize what they call to our remembrance. It was a church with a ministry commissioned on high, and with that awful sense of responsibility which such a commission lays upon the souls of those who execute it. In a word it was a church built on Christ, who is the Rock, and not upon the sand of human opinion." And to it is given the promise, the gates of hell shall not prevail against it. If it was said of Christ, he loved the church and gave himself for it, may we not, should we not also say:

"I love the church, the holy church,
That o'er our life presides;
The birth, the bridal and the grave,
And many an hour beset!
Be mine thy life to live in her,
And when the Lord shall call,
To die in her, the spouse of Christ,
The mother of us all."

PHEASANT FORKS.

—In the summer of 1880, two brothers, Thomas and Richard Palister with their families left the county of Durham, England, for Eastern Canada. After spending about two years in Hamilton, they came to this part of the North West, and ultimately settled on Section 18, Township 21, Range 10, about twenty miles from Fort Qu'Appelle. For three years they have used their utmost endeavours to establish homes, and success has so far attended their efforts that they are now in comfortable circumstances. In these efforts, Mrs. T. Palister has taken a most important part. Early and late, indoors and out, she has been a thorough helpmate to her husband; helping him to bear the cares, and to endure the hardships of a pioneer's life. Among other sterling qualities, her unceasing kindness and benevolent actions, were most conspicuous. Their house being close to the trail from the P. M. Colony to Fort Qu'Appelle, scores, if not hundreds, of settlers on their journeys to and fro, have shared in the hospitality of this kind hearted lady. Whether it was at midnight or noonday that the settlers found themselves with their teams at their house, a kindly welcome was always accorded them, free of all charge. About a fortnight ago, Mrs. P. was taken sick, and although all that kindness and skill could do was done, she gradually sank until death terminated her earthly existence on Wednesday the 20th Jan. On Monday, the 25th, a numerous company of friends assembled to pay the last tribute of respect to the memory of the deceased, some of them having come a journey of fourteen or fifteen miles for the purpose. The funeral service was conducted in a very impressive manner by the Rev. C. S. Willis, who intends at an early date to preach a sermon having special reference to this sad event. Much sympathy is felt for Mr. P. and his young son in their bereavement by all who were in any way acquainted with them.

THE CRADLE.

At Pheasant Forks, on January 25th, the wife of Mr. B. Morally of a son.

THE TOMB.

On January 25th, at Pheasant Forks, Mrs. T. Palister, aged 45 years.